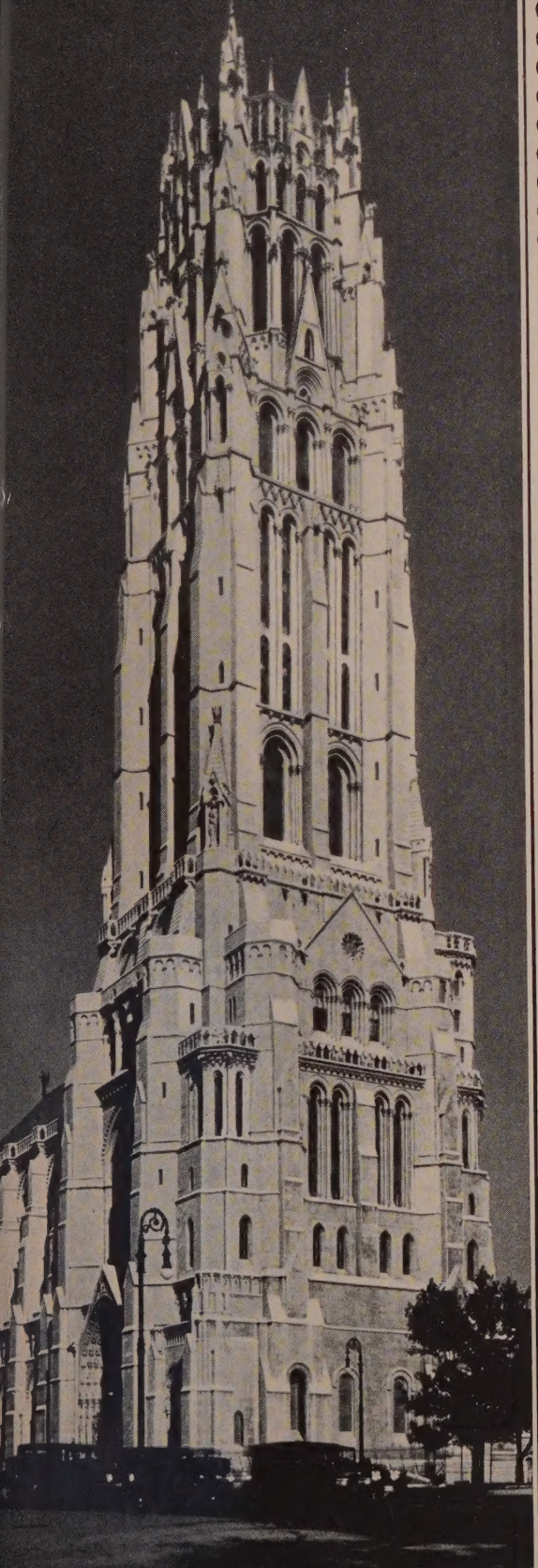

The Church Monthly

MAY, 1935

The Power to See It Through

The Riverside Church Exposition

Guest Preachers

PUBLISHED BY THE RIVERSIDE CHURCH, NEW YORK

The Church Monthly

VOLUME 9 *May, 1935* NUMBER 7

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Published monthly by the Committee on Publications of The Riverside Church.
(Issued the third week of the current month.)
Annual subscription $2.00. Two-year subscription $3.00
Address all communications to THE CHURCH MONTHLY, 490 Riverside Drive, New York City.
Make checks payable to Harry P. Fish, Treasurer.
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Prayer

By Harry Emerson Fosdick

Eternal Spirit, never far from any one of us yet often found in special places, make Thy sanctuary to our souls the gate of heaven. Too long have we lived in one world only until our souls are hard bestead and cast down by its stupidity, sordidness, and tragedy. We would for a space be lifted into another and more regal world in Thy sanctuary. Unveil before our eyes things excellent and beautiful. Let us see eternal values forever worth living and, if need be, dying for. Deepen our faith in things worthy of our trust. Strengthen our confidence in causes on which depends man's salvation. Lift us to a nobler altitude above the too ordinary levels of our days. Throw perspective and horizon around our common tasks and because vision has returned to us let not Thy people perish.

As thus we pray, we remember all praying souls around the world across all boundary lines. Our hearts go out to them, men and women of every creed and caste who lift aspiring hearts for the peace of the world. Grant us the grace to perform an act of all-including goodwill for them. Because we have prayed here may the whole world be lifted by the strands of our common aspiration closer to the throne of God.

We pray Thee for the universal Church of Christ of all nations and races. Save us from our dismemberments. Help us to believe not so much in our Christianity as in our Christ. Make him real to us, O God, Who hast so made us that there is no other salvation for our souls or our societies save as we find his way of life. Make him sovereign over our hearts and consciences and to that end over Thy church.

We lift before Thee the cause of the world's peace. With admiration and gratitude we recall all men sacrificially willing to die in war, but we repent also with shame that we, the nations of the world, have laid our hands on such self-denying character and have used it to such destructive ends. This is our social crime. This is the sin of all the nations. We repent before Thee and pray for peace and the hearts that make peace and the institutions that build peace.

As thus we pray for the world, we remember close at hand the responsibilities which are our very own. For our nation we pray, that she may walk in the way of the peacemakers. For our families and schools we pray, that the children issuing from their doors to face the needs of this generation may become men and women who love righteousness and seek peace. For our own souls we pray that rooted and grounded in love they may be strong with all the saints to apprehend what is the breadth and length and height and depth, and may know the love of Christ that passeth knowledge, that they may be filled unto all the fullness of God. We ask it in the spirit of the Master. Amen.

The Power to See It Through

By Harry Emerson Fosdick

There is one character in the New Testament, mentioned only three times, concerning whom one suspects that many Christians have not even heard. His name was Demas and, alas, some of us are much more like him than like the great New Testament figures we know so well. First, in Paul's letter to Philemon, we read, "Demas, Luke, my fellow-workers." So Demas, along with Luke, and named first at that, was standing by Paul in his Roman imprisonment, a devoted and promising disciple. Second, in Paul's letter to the Colossians, we read, "Luke, the beloved physician, and Demas." Reading that, one wonders why Demas and Luke, who were praised together at the first, were separated in this passage as though Luke indeed retained Paul's confidence as "the beloved physician" but Demas had become merely "Demas." Third, in the Second letter to Timothy, incorporating, we suppose, one of the last messages Paul ever wrote, we read, "Demas forsook me, having loved this present age." Three points on a curve, that enable us to plot its graph! For here is the story of a man who made a fine beginning and a poor ending: Demas, my fellow-worker; Demas; Demas forsook me.

One's imagination plays about this condensed biography, especially the relationships between Demas and Luke. Intimate companions of Paul in the Roman circle, they must have known each other very well. Now, Luke is the only narrator of Jesus' life whose gospel records the parable about the man who started to build a tower and was not able to finish. Matthew did not remember that, nor Mark, nor John; only Luke recalled it. One wonders if he remembered it because of Demas. Demas was slipping, let us say. Through Paul's little group in the Roman prison anxious apprehension ran that Demas was not holding out, and one imagines Luke pleading with his friend. The Master himself, he might have said, warned his first disciples about the peril which is besetting you. For once he said, "Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he hath wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish." So one thinks of Luke pleading with his friend, and at least Luke, alone among the evangelists, put the parable into his gospel. He had seen its truth too vividly illustrated in the life of a friend ever to forget it. Demas, my fellow-worker; Demas; Demas forsook me.

As one considers this familiar experience of a fine beginning and a poor ending, it is obvious, for one thing, that the qualities which make a good start possible are not identical with the qualities that see life through to the end. Starting power and staying power are not the same thing in any realm. A ship can make a grand getaway at the launching only to make a poor stand later against the fury of the waves and

winds when the northeasters are unleashed. So one sees in Demas a character—how familiar!—capable of fine impulses, generous responses, idealistic loyalties, and eager loves; only he lacked staying power.

One thinks of this not simply because of the New Year season, which is naturally a festival of fresh beginnings, but because our generation, above every other generation in history, has stressed the gospel of a good start. How we have emphasized the importance of childhood and of the influences that play on childhood! To give a child a good start, we have said, is the most essential benediction that can be bestowed upon a human life. So we have thought and accordingly have labored. Now, that gospel of a good start is profoundly important and it tells the truth; only, not the whole truth. For many of us here had a good start. We have no complaints about that. In family and church, in school and early Christian training, we had a fine beginning. But for all that, some of us are Demas and all of us know we could have been. Over what thin ice have we skated! How easily we could have broken through! How many of us here have already fallen far from a faith that once was strong and a character that once was clean. We know Demas. The mirror shows him to us. Introspection reveals the process of his downfall. Nearly two thousand years ago he lived and died, his very name barely preserved, as though by accident, and yet how vivid he is in our imaginations! Demas, my fellow-worker; Demas; Demas forsook me, having loved this present age.

Another general truth concerns our thought: namely, that however beautiful one's start, nothing matters much in human life without a good ending. Of course one does not mean that we may demand an outwardly successful and fortunate conclusion, as in old sentimental novels where everything had to come out all right. But without a *good* end, without morale and staying power and steady character to see a man through to a worthy conclusion, what else in human life can be much worth while? Jesus could have spoiled everything in the Garden of Gethsemane and, had he done that, all for nothing would have gone his unremembered Sermon on the Mount and his unselfish months of ministry. The career of Jesus was like splitting a log. Every previous blow of the ax is indispensable but it is the last blow that splits it. So we know there was a Christ, and the rich meanings of his ministry have come to us because he had staying power to go through to the end, where he could say, "It is finished."

What would you consider the most lamentable tragedy in human life? To face suffering, to be cruelly handicapped? Surely not! For we have seen some terribly handicapped people who had moral staying power so that they came through to a great conclusion, all their flags flying when they came into port. But there is a tragedy so appalling that when one has seen it in the circle of one's friends the very reminiscence of it makes one's blood run cold—to be so fortunately born, to have so glorious a boyhood, to rise to such responsible position, to be so loved, so trusted, and then to crack as though all the time the shining metal had had a flaw in it, to betray one's trust, deceive one's friends, blow out one's brains! You see, whether it be in dramatic fashion like that or in homelier wise, where a fine beginning lapses by slow

degrees into a disheveled ending, Demas is the tragedy.

In this regard life is like marriage. How beautifully love begins! With what romantic launchings can it get its start! But we elders, who watch the young folks at their love-making and their weddings, habitually ask a deeper question. They have qualities that can start a home; have they the qualities that can keep one—the deep fidelity, the long-term loyalty, the steady and abiding love that can keep a home? For in marriage, as in all life, a good beginning only makes more tragic an unhappy end.

On this first Sunday of the New Year, therefore, let us talk together not about starting power—there is no soul here that has not more than once made a fine beginning—but about staying power. I celebrate the qualities of faith and character that enable a man to see life through.

For one thing, staying power is always associated with a certain central integrity of conscience. Whatever else life may give or may deny, one thing is absolutely indispensable to a man—that he should not break faith with himself, that he should keep his honor bright in his own eyes, that whatever else may fail he should not inwardly be a failure. Such quality of conscience, making it indispensable that a man live on high terms with himself, whatever happens, is of the essence of staying power, and it is the glory of great artists that so commonly in their art they have exhibited it. Elsner was a teacher of music in Warsaw to whom came, one day, a young man for music lessons, and at the end of the first term one finds this in Elsner's record: "Lessons in musical composition: Chopin, Fryderyk, third year student—amazing capabilities, musical genius." That was a fine start. But to finish that career was costly. It cost hard work—one would take that for granted. It cost discouraged hours—one would expect that. Once Chopin was so disheartened he talked of turning to interior decorating instead of music. But, deeper yet, Chopin's career cost conscience. He would not, for popularity's sake, write music that violated his own interior standards. One thing was absolutely indispensable, no matter what happened: he must not break faith musically with himself. So Chopin became *Chopin*. As another put it, "the artist's conscience is a fearful thing."

Now, as we see Paul and Demas in Rome, it is obvious Paul had *that*. He would have liked outward good fortune and success could he have had them on honorable terms—of course he would! But whether fortune or misfortune befell, one thing was absolutely indispensable—he must not break faith with himself and the Christ within him. Not simply as a matter of duty but as a matter of happiness, that was indispensable. Demas, however, was of another sort. He soon found something else that was indispensable. "Demas forsook me," wrote Paul, "having loved this present age." So that was it! Roman civilization was brilliant like our own. It had ugly aspects, but for agile minds and grasping hands there were prizes to be gained. All around Paul's poor prison house was Rome. So Demas, no Chopin in his character, wrote his music down. He did not have an artist's conscience. Christ had never dug so deep as that into Demas. To be loyal to the royal in himself was not absolutely indispensable. He loved this present age.

You see, I am not really talking about

Demas now, but about us. One would not minimize the sacrifices that such a conscience as we are speaking of often costs in a world like this, but the great souls who have most possessed such conscience have commonly thought of it not as a burden of duty but as a gospel of liberty. Listen! No man ever needs to be a failure. Trouble, outward breakdown of hopes, may come, but a man who cares most that he should not be a failure can capitalize trouble. "All sunshine," say the Arabs, "makes Sahara." Men may give the hemlock to Socrates, nail Jesus to the cross, behead Paul outside the gates of Rome. Livingstone may die in the heart of Africa, his work unfinished, and Lincoln may be shot by a crazy man. All such souls have known an inner liberty. Whatever happened, they did not need to *be* failures. That was within their control. Still they could be loyal to the royal in themselves and come to their last port with their flags a flying.

That is the final difference between people. Paul faced many kinds of failure but he himself was no failure. If, however, the old legend is correct, Demas went back to Thessalonica and became a priest of idols in a pagan temple. He himself was a failure.

In the second place, staying power is always associated with the experience of being captured by a cause, laid hold on by something greater than oneself to which one gives one's loyalty—an art, a science, a vocation, a social reform, an object of devotion which one conceives to be more important than oneself. This was the common property of those to whom we have turned as illustrations of persistent character—Chopin in music, Socrates in philosophy, Livingstone as a missionary, Lincoln as a statesman with a cause. They all cared for something so much superior to themselves, to which they gave their long-term loyalty, that they stood the gaff, as we say, so far as their individual fortunes were concerned, and followed through to a strong conclusion for their causes' sake. All staying power in character is associated with that.

Christ had never gotten so deep as that into Demas. Demas had laid hold on some of the more comfortable aspects of the Christian gospel, but the Christian gospel had never laid hold on Demas. Demas had possessed himself of this or that detail of Christ's message, but Christ had not possessed himself of Demas. So the man's Christianity was a superstructure easily put up, easily taken down—jerry-building on slim foundations. For the foundation of enduring character is always laid in something greater than oneself which one will serve through life and death.

There is a fascinating contrast between two phrases in the New Testament: the first, Paul's description of Demas—"having loved this present age;" the second, the description of a true Christian in the Epistle to the Hebrews as one who has "tasted the . . . powers of the age to come." So, *that* is the difference, as the New Testament sees it. An apostate is a man who loves the *status quo,* this present age; a Christian is a man who has tasted the powers, been laid hold on by the hopes, of the age to come.

When some one tries to tell you that the Christian social gospel is a modern innovation not in the New Testament, face him with that. The Christian social gospel is in the very heart of the New Testament—set, to be sure, in mental frameworks appropriate to the

first century and different from ours but indubitably there. The primary emphasis in Jesus' teaching on the Kingdom of God and in the first church was so dominant that they tested Christian discipleship by it. A man who loved this present age was an apostate; a man who had tasted the powers of the age to come was a Christian. Whenever we see a New Testament Christian carrying through to the finish, one fact is always apparent: he had set his devotion on a coming Kingdom of God on earth for which he was willing to live or die.

The upshot is that one often sees today outside the church men who seem closer of kin to New Testament Christianity than many inside the churches. Sometimes a downright unbelieving scientist who gives himself to his science and for the sake of humanity stands by it, serving it through thick and thin to the end, seems closer to a New Testament Christian than many of us in the churches. At any rate, he has tasted the powers of the age to come.

Or here is a man who puts his conscience above narrow nationalism, who not simply on Sunday, as in the Navy, but every day runs the white flag of the gospel to the top of the mast with the Stars and Stripes under it. He will no longer subjugate his conscience before God to the mad paganism of nationalistic policies that even now, by old familiar steps, are leading mankind to another holocaust. Such a man may be, and often is, very disturbing but he is closer akin to a New Testament Christian than many in our churches. At least he has tasted the powers of the age to come.

Or here is a man who is not beguiled by the present pick-up in business. He knows it is here. Millions of our people are better off than they were, and he, of course, is glad for all improved conditions for any one. But he knows that not by a thousand miles does that mean that we have solved our economic problem. He is aware that in this city, in prosperous days, 1,800,000 people were living in old-law tenements not fit for human occupation. He knows that in the Southern cotton fields are a million and a half sharecroppers living under a kind of peonage which by comparison makes preferable the lot of many a serf in the medieval age. He knows that in so wealthy a city as Chicago in the heyday of our prosperity an investigation by the organized philanthropies revealed that city charities were giving to families on their poor list a stipend larger than two-thirds of the unskilled laborers investigated could possibly earn for their families when they were fully employed. He knows that it is conservatively estimated that, in 1929, of our American families one-tenth of one per cent at the upper end of the economic scale was getting a combined income equal to that of forty-two per cent at the other end of the scale, a condition in the face of which words like 'democracy,' 'liberty,' 'equality,' lose their meaning. He knows that whereas we have been plowing under cotton, killing off livestock, reducing wheat acreage and all the rest, the fact is that an interesting study recently made revealed that if American families maintained a good standard of health diet it would require 41,000,000 more acres under cultivation, not less. A man who keeps hammering on such facts, who will not let them drop, who keeps saying with Jesus, "Inasmuch as ye did it unto one of these my brethren, even these least,

ye did it unto me," who insists that we must go deeper, think harder, face changes more profound than the things we are tinkering with now, may be disturbing, but once more he is closer to New Testament Christianity than many of us are. He has tasted the powers of the age to come.

I suspect that this is the outstanding challenge to us in the churches—our attitude not on theological questions but on practical, ethical, social questions. We find it easy to love this present age. We make fine beginnings, especially at New Year's time, but then some comfortable corner of this present age invites us and we nestle down. So our Christian profession lapses, our faith grows formal, and we do not amount to much in the end as Christians. If I should accuse some of you of being Judas Iscariot you would be indignant. You would never deliberately sell anybody out. But Demas —ah, my soul, how many of us have been that!

Finally, staying power is commonly associated with profound resources of interior strength replenished by great faiths. There is a phrase in the Bible on which a colleague of mine once preached a sermon entitled "An Appalling Alternative"—"I had fainted, unless I had believed." That is true of life. We do faint, peter out, go flat, lose our morale unless our interior resources are replenished by faith in something. We may be sure that Demas, before he left Paul, had lost some of his first convictions about Christ and the God whom Christ revealed.

Suppose that some one should ask you what your faith in the Christian God really does for you. What would you say? For one thing, I should say that when a man believes in God he does not need to worry about the universe any more. That is off our hands if God has it on his. If I imagined the universe as without any God, aimless, purposeless, an accidental dance of atoms, spiritually meaningless, then I would worry about it. As Carlyle said, a cosmos like that is "one huge, dead, immeasurable Steam-engine, rolling on, in its dead indifference to grind me from limb to limb." But if a man believes in God, that is off his mind. He can concentrate upon the task in hand, get on with his moral business here on earth with some high hopes about its outcome, and not be haunted by a huge, cosmic apprehension.

Deeper yet, a vital faith in God means a faith in an eternal moral purpose in the light of which a thousand years are as yesterday when it is past and as a watch in the night. That gives a man wide horizons, long outlooks, steady hopes, so that when people lose heart over the disappointment of some immediate expectation, such faith still has standing ground and carries on. Of all mad things in history can you think of anything madder, with Nero upon his throne and Paul in his prison, than to have believed that the gospel for which Paul stood would outlast and wear down the empire? That is, of course, what "got" Demas: the tremendous power of Rome on its eternal hills, with its inveterate and triumphant evils, against the seeming weakness of Christ's gospel. Who in a sober and realistic hour could have supposed that Paul would outwear Nero? But that, you see, is exactly what happened. A man who has faith in God always expects that to happen, though it take a thousand years. So, of course, he carries on.

Deeper yet, a vital faith in God gives

a man available resources of interior power. We never produce power. We always appropriate it. That is true from the harnessing of Niagara to eating a dinner or taking a walk in the fresh air. We never create power; we assimilate it. So, a man with a real faith in God senses around his spiritual life a spiritual presence as truly as the physical world is around his body, and as truly from that divine companionship he draws replenished strength. He knows the deep wells of staying power.

I celebrate the resources of a Christian faith to see a man through.

If faith in God means such things, how do men live life through without it? How do they meet the shocks of fate, the ugliness of evil, the shame of man's inhumanity to man, the disheartenment of moral failure, the impact of personal sorrow, and still keep their morale? I celebrate the resources of Christian faith.

Technically I know little or nothing about music. I venture this comment, however, about the difference between the best of the old music and the ordinary run of the new. The trouble with so much of the new music, as an older man at least sees it, is not its noisy cacophony but something deeper: it never seems to believe in anything enough so that it thinks it worth while to say it over and over again. It picks up a trivial theme and drops it. It never goes through with anything. It lacks sustained convictions. It is filled with unimportant discontinuities. But when one hears a great symphony by Tschaikowsky, let us say, or Beethoven, *there* are convictions so profoundly believed that the music goes through with them to the very end. One says to himself, Surely that theme has been said as beautifully as ever it can be said. Yet that theme returns again and again, elevated and resplendent beyond our dream. A man says to himself, Now, surely, all the possibilities have been exhausted and, lo, at last the theme marches back once more into the music glorious like an army with banners. Whatever may be your judgment about music, great living is like that. Is there anything a man could wish for his friends at New Year's time better than a life like that—great convictions which life develops, expands, elevates, and glorifies, fine at the beginning, loveliest of all at the last? And is there anything that a man could better pray against for himself or his friends than the opposite?—Demas, my fellow-worker; Demas; Demas forsook me.

PRAYER

Eternal God, our Father, Who hast given us but one chance to live a life upon this earth, help us not to make a failure of it at the end. Amen.

Dr. Fosdick preached the foregoing sermon on January 6, 1935.

▽ ▽ ▽

The Church Exposition! Were You There?

By Grace H. Patton

Did you pass between the two small sentinels, in the familiar dress of The Church Monthly, paper-capped and poster-costumed, who guarded the entrance? Did you fall into line with the skillfully guided throng of sightseers? Did you get safely by Sinai, that great and terrible mountain? Did you approach with caution the deadly looking array of bottles marked with such affrighting labels as "Paradiachloride, Carbontetrachloride, Trisodium Crystals and Car-na-var"? Did you descend into the lower regions, place of fire and flame and roaring sound? Did you come out again to the amazing sights and sounds of the upper world? Did you pause before a weird bit of mechanism and hear a strangely familiar voice, yet see no man? Did you feel, before you were halfway through, that Alice in her renowned Wonderland had nothing on *you?*

If you were there, you will know at once what we are talking about. If you were not there, you missed something you should not have missed, and we will try our best to tell you about it.

No, it was not a circus, though we heard some persons high in authority surreptitiously calling it that. It was not a show, though it had many elements of showmanship displayed in it. It was not even a church fair, though it was held in a church. It was a CHURCH EXPOSITION, in capital letters. It was a serious attempt on the part of Riverside Church to make vivid and meaningful what the church is trying to do as it functions, day after day, in one of the most strategic centers in New York City. It was a "visualization of what we do and what it costs." But the whole thing was done in such a big way, and it presented so much that was entertaining, intriguing, amusing, and even spectacular, that people felt it to be quite a gala occasion. Members of the church and congregation as well as residents of Morningside Heights—including those in the nearby educational and philanthropic institutions who had been specially invited to see what is going on in their midst—flocked to the church on the evening of February 27 to the tune of 1700 people. They were as much in a holiday spirit as if they were attending a theatre party; yet they were absorbing at every pore information about a very extensive program of Christian service.

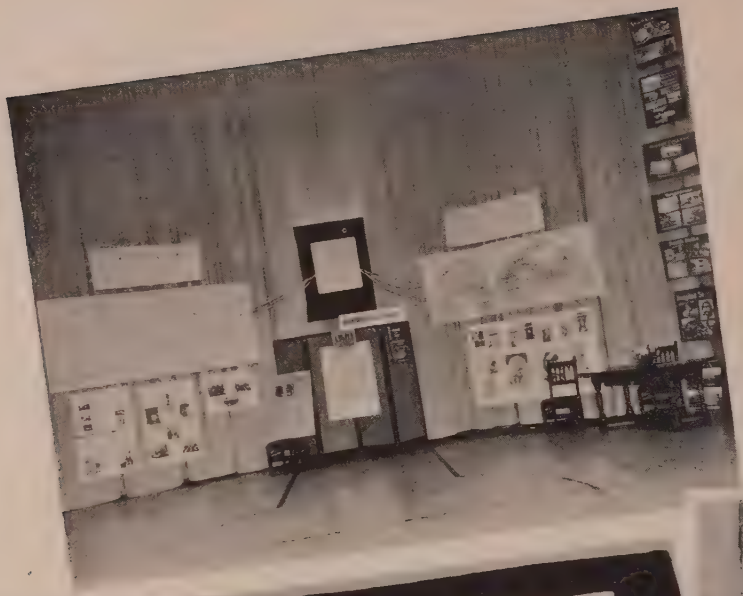
To tour the whole Exposition took about two hours; yet the people wanted to see it all. They would sit down a while and begin again. Interest ran high, and the air was filled with question marks. Although there was always someone at hand to explain and demonstrate, it was readily seen that there was more to observe and investigate than could be encompassed in a single evening, even though one were refreshed during the process by an organ recital, a talk by Dr. Fosdick, and

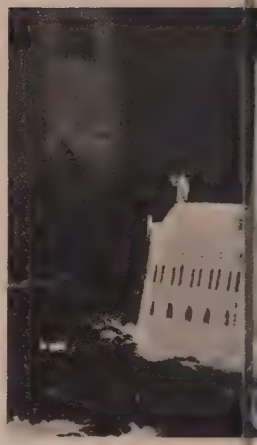
"eats" which were the one part of the Exposition that one could keep for one's own. It was decided to hold open house over the following week-end. During that time approximately 3000 people viewed the different exhibits. Some enterprising individuals were known to come again and again, equipped with pencils and note-books. They were not only learning what activities The Riverside Church puts on, but they were finding out what each large unit of activity costs. The figures were right there in black and white, and they were saying in unmistakable language, "If you think what you are seeing is worth while, help us to carry it on." Never was an appeal for "balancing the budget" put across more painlessly!

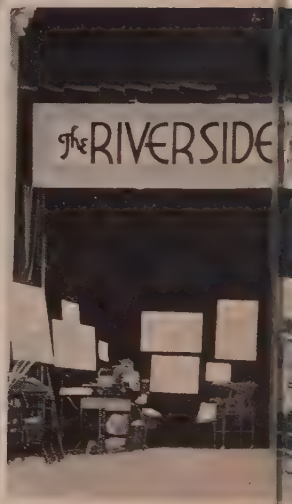
A tour of the different booths was largely a voyage of discovery, bringing many unexpected and unthought-of things to light. For instance, who would have realized that, in order to keep a choir of forty-five fit to be seen on Sundays, their surplices must go through a weekly process of being washed, ironed and rendered spotless? Right there *on the spot* was the laundress herself, assiduously wielding an iron all evening across the choir's best bib and tucker. That was an item in ecclesiastical housekeeping that many people had never considered.

Who would have dreamed anyway that "housekeeping" such a church as Riverside was such a colossal task? You know how hard it is to keep even a small apartment clean in dirty, dusty New York. Do you realize that Riverside Church is kept in such apple-pie order that even its most remote closets and store-rooms are ready for inspection at almost any moment? Those cyanidic-looking bottles, with their sinister-sounding labels, which you had passed, were only a few of the cleaning preparations used in the obliteration of Manhattan's messy and manifold footprints. Nearly 1700 chairs are dusted weekly in The Riverside Church *menage*, and more than 500 of these are dusted three times a week. The vacuum-cleaner goes industriously over nearly 500 pew cushions once a fortnight, and 850 chairs are vacuumed weekly. Can you figure from this how many people it takes to keep house-furnishings clean at that rate, or how much the weekly pay-roll would be? It was not surprising to find that the house manager buys mops, brooms, pails, and dusters by the dozen. In the housekeeping exhibit were dust-brooms forty-eight inches wide, and mops so voluminous that one slither of any one of them across the floor would inundate about a quarter of an average-sized room. This looked like the housekeeping outfit of giants, but it was fascinating. (And who, by the way, was the genius who so feelingly portrayed on posters such realistic scenes as that of a weary porter cleaning up after an evening party? He was standing with a pile of debris at his feet, while he wistfully exploded, "Somebody Had a Good Time!")

Now, if you ever had the idea that men are the only persons who like to descend into the bowels of a building and prowl around in the engine and boiler rooms, you should have seen the number of fair dames who made their way down there those evenings to see the great roaring flame of fuel-oil, the huge boilers and the innumerable gadgets and appliances which go into the heating, ventilating, and refrigeration of an immense building like Riverside. Here were also displayed amplification







THE RIVERSIDE CHURC

FIRST ROW—MISSIONARY PROJECTS; REPLICA

SECOND ROW—THE RIVERSIDE GUILD; CHUR

THIRD ROW—FOREIGN STUDENT COMMITTEE

"BUDGET EXPOSITION"

F THE CHURCH BUILDING; CHURCH SCHOOL.
SCHOOL; WOMEN'S BIBLE CLASS.
ADMINISTRATION; WOMAN'S SOCIETY.

and sound equipment, elevator air compression, steam fitting and plumbing outfits, ventilating supply fan, stage lighting control, and a music amplifier operated by a photo-electric cell. There were explanatory charts and captions of all sorts, and even a woman could appreciate that labor-saving device, a "resistance thermometer, which can tell what the temperature is in the nave, the chapel, gym, assembly hall, and various other places *without even going there.*" And nearby residents of "the Hill" no doubt breathed a grateful "Te Deum" when they saw a "smoke recorder" beneath which was written, "It tells how much smoke leaves the chimney at all times," adding, "It helps us keep on good terms with our neighbors." Surely that is practical Christianity on a high level!

If you ever had any question as to whether Church School methods have changed much since you were a child, you had your query answered by the time you had circumambulated the extensive exhibit put on to show what is being done in religious education; and the fact that the exhibit was twice the size of any other shows the importance which Riverside Church attaches to that part of its program. Progressive was the term one could apply to the whole display. Beginning with the nursery and carrying on through the high school groups, there was shown—by means of materials used, work done, maps and pictures, charts and graphs, accounts of projects carried through, services rendered and experiences recorded—the efforts of a modern church school so to plan its curriculum and guide its activities that childhood and youth should face the problems of life and find satisfactory adjustments. The youngest children were seen to be chiefly concerned with acquiring attitudes and habits essential to religious growth; then, as they grew older, they were to perceive and to experience for themselves the spirit of friendliness in the world around them, thinking even of God as primarily this friendly spirit seen in home and church and in loving, kindly people. Religion was a very practical matter concerned with living. It was quite apparent that the program of activities was motivated by investigation and creation rather than by indoctrination. This was evidenced by the children's recorded questions, the books and posters in which they had set down the results of inquiry into some special phase of life, by the original poems and prayers they had made, and by the activities that gave them a better understanding of the developing ideas of the world, man, prayer, spirit, and God.

The older group of children had on display the results of some of their findings in studies they had pursued (using their knowledge of science as an aid in studying religion) in copies of the weekly paper they get out, and records of experiences they had had. It was shown how large a part music, rhythms, dramatics, poetry, arts and crafts have in forming a basis for acquiring knowledge and developing skills. The teen-age boys and girls are given help in making social adjustments, finding worthwhile interests and choosing a vocation, as well as meeting religious difficulties. And one found out through information given in the exhibit what a large amount of work is being done for parents, not only in classes but in a very live and helpful Parents' Fellowship.

In the exhibit put on by the Riverside Guild—the young people's or-

ganization—the central place was given, not to social activities, not to classroom program, nor even to matters studied, but to worship. There it stood, with its altars and its candles and its open book—symbols of the spiritual qualities most needed by present-day youth. Alongside that central exhibit were pictures, charts, posters, copies of *Horizons*, various things showing the type of service rendered by youth, and the sphere of its influence. Outdoor life and fun were indicated by parts of a camping outfit, and it was seen that the social life of the church's young people is aided by parties, dances, physical recreations and the things that make for a balanced program in the development of personality. A miniature stage, also a supply of carefully designed and created costumes, showed the Guild's leaning toward dramatics. It was interesting to note that out of a membership of 328 in the organization, 47 per cent are members of the church.

By the time one had finished with the Guild one was ready to take a long breath before looking ahead to see what came next. Facing the crowd from the circular end of the gym there now appeared a display which prompted one to ask oneself, in a dazed sort of way, "What's this? Am I still spending a pleasant evening here in The Riverside Church in New York City, or have I been transported to the ends of the earth?" High up on the wall was a sizeable picture of the church, gaily festooned with ribbons which stretched out on both sides to two maps of the world. On one side were shown the places to which Dr. Fosdick's voice is carried by means of the radio. Alaska, Canada, South America, England, Spain, Africa, the South Pole and all parts of our own country were shown to be "listening in" when he speaks. (What *would* old-time preachers such as Savonarola say to such an opportunity?)

On the other side the ribbons carried to places which The Riverside Church reaches with its contributions. Nearby posters showed to what use these contributions are put. Here was a kindergarten in China, a girls' school in Burma, also a great college in Rangoon, a school in Bengal-Orissa, a hospital in Africa, uplift work among the criminal tribes in India, and—farther on under the Women's Class Exhibit—Dr. Grenfell's Mission in Labrador and Y. W. work in Japan. "Give your money and take your choice" might have been written under the list, and it gave one a chance to be planetary-minded aplenty.

Now, having had this trip to the ends of the earth, we came back with renewed interest to find out what Riverside Church is doing in its own country, city, and community. Here were listed Home Missions in general, besides Judson Neighborhood House, Chinese Mission, Negro Educational Center and Mariner's Temple. Through the Woman's Society the church helps six neighboring institutions which had been rendering community service in Riverside's district before the church arrived; through its employment office placed strategically with the State Employment Service it finds jobs for large numbers of men and women; through its connection with organized City Missions it helps such institutions as an Old Ladies' Home, a home for girls, and a country camp for children; through its social service department it extends personal service to persons sick or beset with difficulties; and through its Foreign Student Committee it offers friendship to the hundreds of guest

students in the neighboring colleges, in this way trying to promote better racial understanding.

This is only a partial list of the different types of service rendered by the sight of a solitary flannelette nightgown lying in front of a big sign marked, "For the Old Ladies' Home." One could not help picturing the unimaginative spectator—not realizing

various groups in the church. From the little children in the Church School buying a dog-guide for a blind child, to the Men's Class "big brothering" a lot of neighboring boys, all are putting first in importance some kind of service to others; and it has been the policy of the church from the beginning to apportion its budget equally between outside needs and its own requirements.

Very noticeable in the Exposition—as it is in every church organization—was the vast amount of work done by the women. It was impossible to indicate all their activities, but a suggestion of them was given by a box of White Cross supplies, a tray of baby equipment presided over by a nurse from an adjacent health center, a pile of layettes made by the sewing groups, and garments ready to be sent to Dr. Grenfell's Mission. The women make literally thousands of garments in the course of a year. And one of the choice bits of amusement afforded by the exhibit was that this was merely a sample—trying to figure out what good one lone "nightie" given to a half-hundred old ladies would do the poor dears!

It was now quite a change of atmosphere to leave for a little while the "big open spaces" of the gym and the assembly hall and go into the Bowling Alley Club Room (where incidentally, a good game of bowling was being exhibited) and find the cozy little corners allotted to the Men's Class and the Business and Professional Women's Club. A suggestion of the out-of-doors was brought in by a model of the Class's Cabin at Bear Mountain and the Club's "Riverside Lodge" located in the same region (but at a good, proper distance!) These were both indicative of the large place given to sports and recreation in the programs of these two organizations which specialize in opportunities for fellowship. Their exhibits showed the wide range of their Interest Groups, including such subjects as

world events, crafts, books, music appreciation and public speaking. In making note of their methods of service to others, one had a delightfully domestic picture of members of the Men's Class functioning as hosts, after the morning service on Sundays, to men guests eating at the 'cross-the-way' cafeteria, while women from the Club served as hostesses to out-of-town visitors at the church who dined together in a neighboring hotel.

And so one journeyed from exhibit to exhibit. In all, seventeen major organizations were represented; but one was told that many had to be omitted for lack of time and space. Then there are certain groups doing significant work in the church which do not lend themselves to exhibition purposes. For instance, the ushers had no booth, but they were everywhere present, guiding, "ushing" and directing. And when they found the crowds much easier to handle than they had expected, they decided that Riverside people had gotten so used to following a red rope on Sundays that they knew just how to be directed by it on all occasions!

One major activity exhibiting was not found concentrated in any special place, but was dispersed among the crowds. This was the Arts and Crafts group, performing here and there where passers-by could stop and watch. Here was a girl doing leather work; there was a man engaged in book-binding. One found that, meeting two evenings a week, they do metal-work, etching, painting, weaving, rug-making, basketry, carpentry, modelling and jewelry. Many of the decorations and pictures on the walls were part of their products.

We have left until last the exhibit which, not only geographically but psychologically, seemed to be the center of interest. This was the church budget display shown on the platform, in the very middle of the Exposition, where no one would miss it. And apparently nobody did. All evening the platform was packed, and people had to take turns in seeing what was happening there. Assembled in that place were all the paraphernalia connected with the financial and business end of the church's program. The click of the counting and sorting machine was heard for hours as it sorted out, before fascinated onlookers, the different coins, showing how a plate collection is counted. If the machine is fortunate enough to have to deal with $400 from a morning's offering, it can sort and count that money in from fifteen to twenty minutes. It is a very intelligent machine, knowing how to discard such irrelevant material as buttons, tokens, and counterfeit coins. And it was a revelation to amazed beholders to be told—by means of a large placard on which such stowaways among the collection plate's cargo spelled out "We Can't Spend These—" that people do try to pass off such things, even in a church. More appalling still was the discovery that inveterate souvenir-hunters quite often run off with Riverside's silver communion cups!

On that busy platform were other appliances which attracted people's attention. Beside the mimeograph and addressograph machines there was one which folds letters. This obliging machine folds in one hour the Budget letters sent out to the entire church membership—a task which used to take six hours. In the center of the display was the cabinet holding records of contributors' pledges, while on the surrounding stage curtains were hung graphs and charts giving significant

statements and informative figures about the budget and church expenses. Then, at the front of the platform, was the dictaphone used by Dr. Fosdick in his daily work. It held the people spellbound all evening, for, if one operated it properly, one could hear Dr. Fosdick's voice giving a special message to attendants at the Exposition. But, alas, the performance was so novel and so thoroughly alluring, that, by the end of the evening, the poor preacher's voice was entirely out of commission and had to be laid aside for repairs!

Just below the dictaphone was a visualoscope, a sort of automatic stereopticon, which, revolving all the time, showed pictures of the church and gave facts and figures concerning its expenditures. These two machines were—until the former's voice gave out—rivals for popularity in the evening's performance. And it was gratifying to note how the platform display, set up simply to humanize the budget and make it more understandable, had been so psychologically presented that, by some kind of unconscious logic, it became the very center of the very thing for which the Exposition so essentially stood—the raising of the Budget.

As to how much was actually accomplished by the Exposition, only time will tell. It helped people to visualize what the church is doing and to understand its needs; but, of course, it could not present that more important but quite invisible exhibit taking place in the lives of men and women and little children who have felt the church's touch. It gave a great deal of information to a great many people; and it afforded a chance for the different departments to see, for the first time, the work of the church as a whole. It tested its constituency's willingness and ability to cooperate in one common task; for the affair took a vast amount of planning and preparation. Nearly three hundred persons took part in setting up the exhibits and seeing them through, and a large percentage of these were volunteer helpers. One thing the exhibit surely did—it presented a challenge to those people who hold that Christianity is dead and that churches are dying. They would have to explain how such live fruits could spring from defunct roots. For there was nothing indicative of death or decadence in The Riverside Church Exposition.

▽ ▽ ▽

The following notice appeared in the *Church Calendar* for April 28th and will be of interest to readers of THE CHURCH MONTHLY, particularly those who will be learning for the first time that Dr. Fosdick underwent an emergency operation on March 20th and since then has been absent from his accustomed place and duties in The Riverside Church.

> Dr. Fosdick's convalescence continues most favorably and at his request no further announcements concerning it will be made on Sunday mornings. He has left the city for a few weeks to be in the South and his friends may take it for granted that his recovery is proceeding with gratifying speed and certainty. He attended a staff meeting this last week, and while he has agreed to do no preaching until the last Sunday in September he fully expects to speak at the pre-communion Church Night service on Wednesday, May 22nd.

Riverside Church Exposition

(February 27, 1935)

A detailed list of the items in the display

BUSINESS AND PROFESSIONAL WOMEN'S CLUB (Bowling Alley Club Room)
- Book Group—books in bookcase.
- World Affairs—globe of world.
- Literature Counter—collection of church literature.
- Model of Riverside Lodge at Bear Mountain.
- Two seated at attractively set table.
  - Signs: Sunday luncheons.
    Club dinners.
- Living models for various sports:
  - Tennis, skating, skiing, tobogganing (half-hour shifts).

MEN'S CLASS (Bowling Alley Club Room)
- Attendance graph.
- Handed out copies of *Messenger* (weekly publication).
- Poster of Men's Chorus.
- Charts giving facts about:
  - Readers' Club; Public Speaking group; Tower Club Room; Leaders and Presidents.

ARTS AND CRAFTS (Placed among various exhibits)
- Leather work—book covers, belts, purses.
- Bookbinding. Etchings.
- Museum notebooks illustrated.
- Water colors and oil paintings.
- Jewelry work in metal.
- Batiks and wall hangings.
- Murals of the various arts.

WOMEN'S BIBLE CLASS (Assembly Hall)
- Replica of room on ninth floor with fireplace, curtains, and pulpit stand.
- Activities listed in flames of fire—Education, Service, etc.
- Choral groups in robes.
- Large Bible and fireplace the keynote.

MUSIC (Assembly Hall)
- Grand piano.
- Robed chorister with display of anthems.
- Display of organ pipes.
- Choir robes on hangers with colored woman ironing.

HOUSE MANAGEMENT (Kitchen)
- Display of cleaning fluids, mops, brushes, paper towels, etc.
- Colorful posters of building helpers at work.
- Interesting statistics in regard to house management.

CHURCH SCHOOL (Assembly Hall)
- Nursery School and Kindergarten—Stress on habits and attitudes):
  - Play Materials—easels, furniture, building blocks.
  - Schedule of usual activities—nap time, meal time, etc.
  - Questions asked about prayer and God by children.
- Primary—(Stress on friendliness):
  - Map of Friendly places.
  - Frieze of Early Man.
  - Original verses and poems.
  - Braille alphabet and work with blind.
  - Questions about life.
  - Scene of Hebrew nomads.
  - Reports of trips and parties about the city.
- Junior—(Stress on developing religion through knowledge of science):
  - Illustrated booklets.
  - Frieze of Moses.
  - Original Hymns.
- Junior and Senior High:
  - Life of Jesus booklets.
  - Chinese musical instruments.
  - Plays, original stories, weekly paper.
  - Puppets and Marionette club.
- Purpose and aims of church school.
- Friday night activities.
- Parents' classes and Fellowship.
- Psychological service—vocational guidance, interest finder, etc.

CHURCH BUDGET (Platform of Assembly Hall)
- WE CAN'T SPEND THESE—Collection of counterfeit coins
- Mimeograph machine.
- Addressograph and letter folding machines.
- Pledge records in cabinet (looked up as contributors desired).
- Graphs analyzing pledges.
- How your pledge is recorded.
- Money counting machine.
- Dictaphone—Message by Dr. Fosdick.

Automatic Stereopticon:
Showed pictures of choir stalls, stained glass windows, pulpits, nave, organ, carillon, bells, classrooms in action, Hofmann paintings, plays, sewing room, kitchen, fire in Dec. '28, bowling alley, employment office, crowds entering, facts relating to the budget to appear in THE CHURCH MONTHLY.

FOREIGN STUDENT COMMITTEE (Gym)
Large flags of all nations.
Posters stating aims and activities.
Table and lace cloth with samovar, cups and saucers as usual at Coffee Hours.
Small flags of various nations.

RIVERSIDE GUILD (Gym)
Stage setting with curtains.
Drama Workshop—costumes and make-up articles.
Social Service:
Chinese Girl Scout Troop, Chinese Boy Scout Troop.
Weekly service in hospital, parties for Bowery Y. M. C. A.
Jennie Clarkson Home, Lighthouse for Blind.
Worship:
Stained glass window, candles, Bible.
Suggested themes used, music and drama.
Horizons: Weekly publication of Guild.
Sphere of influence:
Map of New York.
Camera Club—snapshots taken.
Other interest groups—hiking, music, discussion groups.

COMMUNITY SERVICE (Gym) (Agencies in our neighborhood)
Employment service with desk and poster giving information.
Henry Street Nursing Service:
Nurse present—charts—demonstrations.
Sheltering Arms:
Booklets—charts—pictures of children.
Manhattanville Day Nursery:
Charts—pictures—children's clothes.
Union Neighborhood Center:
Posters—activities.
New York Diet Kitchen:
Trays of equipment for babies—nurse present.
Charity Organization Society:
Material of their work.
Poster listing Neighborhood Needs.

WOMAN'S SOCIETY (Gym) (Affiliated with exhibits on Community Service and Missions)
White Cross box for Dr. Catherine Mabie:
African baby dresses, surgical supplies, etc.
Book and Magazine Exchange.
Junior Auxiliary work—knitted articles.
Garments made for Baptist Home for Aged, Jennie Clarkson Home, and Old Oak Farm Fresh Air Home.
Complete layettes of 29 pieces.
Literature poster exhibiting a variety of book lists.
Large book, listing program, budget, and committees of Society.

HOME, CITY AND FOREIGN MISSIONS (Gym)
Large colored oil painting of church.
Maps of world on either side connected with church by ribbons:
Riverside Church around the World through Dr. Fosdick's voice and the carillon.
Riverside Church around the World through our contributions.
Posters from various mission centers:
Judson Neighborhood House, Chinese work, Negro Educational Center, Mariner's Temple.
Christian Americanization work:
Posters and graphs—snapshots.
American friend teaching English to foreigner.
Representatives from foreign language churches in costume.
Posters of Woman's Friendly:
Worship and play with foreign-born women.
Chart of magazine *Missions*—sample copies.
Pictures of Baptist schools, hospitals, and churches at home and abroad—Bacone, Judson, etc.

BUILDING (Engine Room)
Boilers and equipment:
Explanatory charts and signs.
'Aids for deaf. Smallest carillon bell.
Moving pictures of carillon.
Amplification and sound equipment.
Victrola music, radio amplified, turned on and off by a photo-electric cell.
Elevator air compressor and electric parts.
Steamfitting and plumbing outfits.
Furniture made in workshop.
Ventilating supply fan. Key making machine.
Samples of painting, ornamental iron work.
Stage lighting control and electric switchboard.
House water pump, fire pump and sump pumps. Hot water heaters.

Guest Preachers and Summer Schedule for 1935

The schedule of preachers for the Sunday morning services, May 26th through September 29th, is as follows:

May 26—Rev. Justin Wroe Nixon, D.D., Minister, Brick Presbyterian Church, Rochester, N. Y.

June 2—Rev. Reinhold Niebuhr, D.D., Professor, Union Theological Seminary.

June 9, 16—Rev. Charles R. Brown, D.D., Dean Emeritus, Divinity School, Yale University.

June 23—President Clarence A. Barbour, Brown University, Providence, R. I.

June 30—Dr. Brown.

July 7—Rev. A. D. Belden, B.D., Superintendent-Minister, Whitefield's Tabernacle, London, England.

July 14, 21, 28, August 4, 11—Rev. Frederick W. Norwood, D.D., Minister, The City Temple, London, England.

August 18—Rev. Allen A. Stockdale, D.D., Minister, First Congregational Church, Washington, D. C.

August 25—Rev. Robert W. Searle, D.D., General Secretary, The Greater New York Federation of Churches.

September 1—Rev. William Paxton, Minister, Union Chapel, Islington, London, England.

September 8, 15, 22—Dr. Carder.

Dr. Fosdick will return to the pulpit on September 29th.

The guest preachers who will be occupying our pulpit during the summer are for the most part old friends of the regular congregation of the church and of the congregation that worships here during the summer. Dr. Charles R. Brown, Dean Emeritus of the Divinity School at Yale University, will be with us for three Sundays in June this year whereas for a number of years past he has regularly occupied the pulpit in September.

President Clarence A. Barbour of Brown University has already preached for us twice since Dr. Fosdick was forced to relinquish his

PRESIDENT CLARENCE A. BARBOUR

REV. A. D. BELDEN, B.D.

old friend who has preached with great acceptability in this church and in the Park Avenue Baptist Church in other years. Last summer he was in our pulpit for five Sundays and had a most memorable ministry during that midsummer season. We are particularly grateful to him for his readiness to cross the ocean in response to our invitation when he learned of Dr. Fosdick's inability to fill his appointments here during the Summer School sessions. Dr. Norwood's response to our cablegram was of a piece with the response we got by telegram, telephone, and letter from the other men to whom we appealed for help and whose readiness to come was the most encouraging single circumstance connected with

REV. FREDERICK W. NORWOOD, D.D.

duties and will be here again on June 23rd.

Three of the outstanding representatives of the Free Churches in England are included among our guests. Rev. A. D. Belden, B.D., comes from Whitefield's Tabernacle, London, England. He is in this country under the auspices of the Committee on Interchange of Preachers and Speakers between the Churches of America, Great Britain, and France, as is also Rev. William Paxton, Minister of the Union Chapel, Islington, London. We are indeed indebted to the Committee on Interchange of Preachers for introducing these religious leaders from England to us. Dr. Frederick W. Norwood of the City Temple, London, comes as an

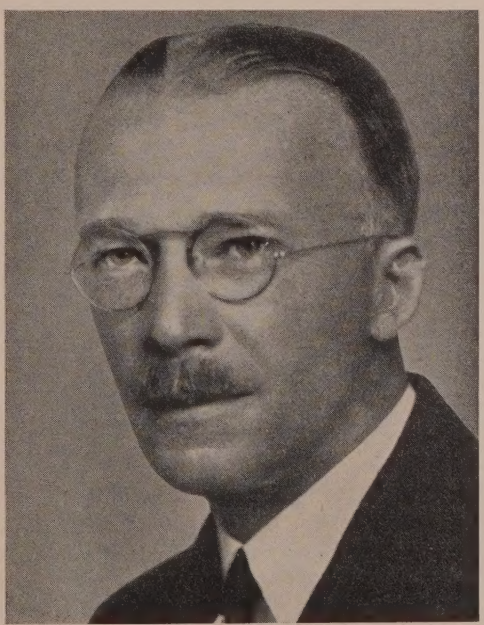
REV. ALLEN A. STOCKDALE, D.D.

the whole emergency from the point of view of the organizational responsibility. These colleagues in the ministry are doing much more than filling our pulpit. They are ministering to our minister in a very real sense.

The Rev. Allen A. Stockdale, D.D., comes to us from the midst of a very active ministerial career which has found him in these later years in The First Congregational Church of Washington, D. C. Dr. Stockdale did the Men's Class a great service last winter when he spoke at the Annual Dinner. We welcome him as a close and good friend.

The Rev. Robert W. Searle, D.D., is General Secretary of The Greater New York Federation of Churches, which is the one organization in Manhattan, the Bronx and Staten Island in which all of the churches of the three boroughs cooperate. Dr. Searle is a forthright, vigorous and effective preacher, concerned and intelligent about the problems and opportunities which face the churches of our particular city in our particular day. We confidently expect that it will be he who will signally aid Protestantism to a more effective place in our life together in this metropolis.

REV. ROBERT W. SEARLE, D.D.



The Church Monthly

Published by the Committee on Publications
of The Riverside Church
122d Street and Riverside Drive, New York City

Vol. 9 *May, 1935* *No. 7*

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THE CHURCH MONTHLY IS PRINTED BY FRANKLIN PRINTING COMPANY · PHILADELPHIA

THESE DAYS

We are writing this column from a strictly parochial point of view. We are frankly thinking about The Riverside Church in its immediate situation.

Dr. Fosdick has been unexpectedly out of his pulpit since the last of March. Our guest preachers have spoken to large and appreciative audiences. The midweek activities are moving along under a steady and undiscourageable momentum. It is apparent that the loyalty which Dr. Fosdick has hoped would develop here is already a fact. Everywhere there is a disposition to rise to the occasion and to disregard, in so far as personal attitude is concerned, the temporary absence of the pastor. This attitude will be easy to maintain from now on in the light of the definite assurance that the last Sunday in September will find our minister in his accustomed place with every prospect of increased vigor after the summer of rest.

We have been looking at ourselves more intently during these weeks than is our wont. It behooves us to continue the process of self-examination. The next ten years are going to be much more challenging to us as a congregation than has the past decade. We have been growing rapidly, new people have joined our ranks, a new building has been erected, the program has undergone constant change and wide extension. Now we face the matter of living with one another, at work on an established program, with many of the former uncertainties becoming customary experiences. Dr. Fosdick and the staff welcome the prospect. We believe our congregation is of a quality to prefer the future outlook even to the stimulating experience of a time of beginnings.

Riverside Church of the Future

A CHARACTERISTIC of thoughtful people for ages has been the desire to have things which they consider worthwhile continue. During their lifetime they are able to give effect to this desire by supporting them, both financially and morally. In addition, many have established endowments to assure the perpetuation for decades and centuries of the objects dear to them, lest through financial lack or change of interest they fall by the wayside. This desire is a natural one, but is not always well directed, and instances are found where funds have been set up for purposes whose usefulness has become obsolete.

There are certain needs which so far as human wisdom can foresee will always endure. Among these the chief are the search for God and a higher life, and for education in the widest meaning of that term. These needs have appealed to generous-minded persons, and large endowments have been given to provide for them in perpetuity.

The Riverside Church was established to help all earnestly seeking God and endeavoring to follow in Christ's footsteps, without sectarian creed or limitation. Its members and friends are gratified with what it has already accomplished and with its prospects for future usefulness. They sincerely hope that its service to God and man will continue to grow in the years to come. To help to assure this development, some have already made substantial gifts for endowment and others have such gifts in contemplation. Every generation should bear its share of church support and for a church to be fully endowed would be unwise. In our case, we have a large and beautiful church edifice, all parts of which are in constant use in the broad program of the church. For these reasons and because of its special architectural features, expenses of operation and maintenance of the building are large. It is felt that if an endowment could be secured sufficient to care for these expenses, the cost of the program and activities should be met from current contributions.

The purpose of this communication is to call to the attention of the members and friends of the church this opportunity to make the work of the church secure.

Gifts to endowment may be made in cash, in securities, and by bequest. Some feature of the architecture or symbolism of the building may be paid for as a memorial to a loved one, and the money added to endowment.

Further information concerning this matter can be had by correspondence or consultation with any minister of the church, with Mr. George J. Heidt, the Business Manager, or with the below-named committee:

Committee on Endowment

TREVOR ARNETT
HARRY P. FISH
JAMES M. PRATT